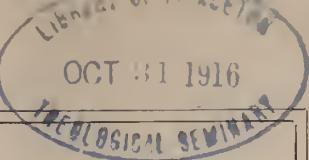


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VOL. 38

NO. 7

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JULY, 1907

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of _____ *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXVIII.

JULY, 1907.

NO. 7.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

A RECENT communication from Japan gives this fact: "The spirit of union is prevalent and making steady progress. It is a growing conviction in the minds of the Japanese Christians, that the continuance of the diversity of sects which is found in other lands is not only unnecessary, but evil; and so there is a general determination to avoid as far as possible any schisms in the body of Christ in Japan. The Presbyterians and Reformed branches have led in this movement, the English and American Episcopalian churches are also united, and the Baptists have what may be called a federation.

"Reports of a religious awakening are coming from various places and different sections of the country. At one church in Yokohama there have been seventy baptisms. At one church in Tokyo there were seventy-eight additions. These are but indications of the condition of things in other places."

THE "Indian Ladies' Conference, held at the National Congress and presided over by the Maharani of Baroda, announces the opening of the Mahili Samitri Training Institute: To provide facilities for imparting to helpless Indian women technical and professional training as would enable them to earn a respectable living without violation

of their social customs or religious scruples. To establish boarding institutions to educate women. To enlist the co-operation and sympathy of all Indian women irrespective of caste or creed, for forming a band of philanthropic workers. To establish a non-sectarian agency for zenana teaching."

THE "Maharaja Gaekwa celebrated his Silver Jubilee at Baroda, when the generous educational policy and measures for local self-government adopted by His Highness were specially commended. Rev. Flease in a short speech eulogized the generous treatment of missionaries by the Maharaja." Among other benefactions "a new market in the city built at Government expense was presented to the Municipality, a poorhouse and asylum was opened in the districts, five and a half lakhs of rupees expended in providing wells for the benefit of low castes, and a square was opened in the thickly populated part of the city for giving to his citizens the benefit of free air."

IN the report of the American Arcot Mission we find this statement: "In India Christianity is largely recruited from the lowest and poorest of the community. Christianity frees them from social thraldom, educates and elevates men. The progress is slow at first but will become rapid with the third and fourth generations of Christians."

INDUSTRIAL work is thus endorsed: "Every well-organized mission must have instruction for the social and material betterment of its community. Nothing is more painful as we visit our Christian villages than to witness the desperate struggle of the people to obtain the bare necessities of life. Only the introduction of new industrial methods both agricultural and mechanical can raise up self-reliant men."



MRS. RICHARD ALLEN BIBLE SCHOOL.

IN EASTERN LANDS

—
CHINA—SHANGHAI.

“HE IS FAITHFUL THAT PROMISED.”

By Miss MARY J. IRVINE.

WE have just opened our Allen Memorial Bible School for the first half of 1907. Are you interested in our present class of students? If so, we invite you to give us even a short call. Each woman is a real personality in herself, having desires, hopes, and ambitions as noble and woman-like as any of our own. I would like you to become acquainted first of all with Mrs. Zau, who has been my much-loved and competent fellow-worker for years. She served our mission for ten years as a day-school teacher before beginning her more aggressive evangelistic work. Her Christian

zeal means much to every woman in the Bible school, whether young or old, for she is ever a kind friend, a loving sympathizer, patient teacher, and able to guide wisely, and instruct to edification the weak and imperfect Christian life.

Mrs. Sung came to us more than seven years ago as an enquirer. It is encouraging for us to look back and see what great things have been wrought in her life. The meeting held in Shanghai, conducted by the Li brothers, last year, was the means of giving her a great spiritual quickening. This year means more to her than any preceding one, as she is fired with a noble ambition to complete the course which is required in our Bible school before a woman is properly qualified to be enrolled as a regular worker. Occupied in studying the Book of Samuel daily, the Bible has become a living Word to her. Speaking in our Hospital clinic to scores of women daily, leading the public meeting in our Chapel, teaching in the wards and Sunday-school class require greatest courage and

truest devotion. When we see a Chinese woman who is entangled with the affairs of this life thus changed into another woman, we say truly, "able to do exceeding abundantly above all that we ask or think."

Mrs. Z—— is bending down over her copy of the *Life of Christ* determined to read. Her history is full of interest. Fifty years of her life were spent without any Gospel light, but she had a deep longing in her heart, and was searching for something better. When left a widow, she determined to live an ascetic life in a heathen nunnery. But the chanting of meaningless phrases, living on vegetable food, burning incense, endeavoring to carry out to the letter all the rules of the heathen nunnery, did not give her peace. She determined to find the way of salvation herself, and started out in search of the "Jesus Doctrine" people, of whom she had heard, while living in her isolated country home, a day's journey from Shanghai (thirty English miles). Since coming to us she has been a most attentive listener, has learned to read the New Testament and Gospel hymns, and is able to give a reason for her hope in Christ with much assurance. Determined to keep one day in seven, she refuses to work after the manner of her heathen family, therefore receives much persecution and opposition from them.

Fok Sing, a young woman whose family are all in heathen darkness, came to us last year, brought by a friend and her grandmother. She was married only a year before, and her husband is a confirmed opium smoker, who her family say is dead, because she had to return to her mother's home. Although she had never studied, we were delighted to see how clever she is. Her parents were so much pleased with what she has learned that they have determined to continue her studies with us, and her relatives learn with delight how readily she grasps the Christian doctrine, and urge us to receive her into our church. With such a promising intellect, we pray in faith for her to become a real worker.

Mrs. Oo is an enquirer belonging to a large family of great ability and is interested in the Gospel, and fired with the new ambition found now on every hand, is learning to read and search for herself. Her family are anxious to see the progress she is making, so come regularly and in goodly

numbers on Sunday, which gives opportunity for them to attend our Chapel services.

These ambitious women have each purchased a slate and pencil to write out their lessons daily. "What a convenience this is!" exclaimed each. "The Christians have introduced this method into China."

Mrs. T. is a middle-aged widow with quiet and gentle manners, who has only been a Christian a short time. Poverty and widowhood had compelled her to spend many years of her life in a native home for widows and children. Her perseverance in attempting to master each day a few Chinese characters is marvellous and pathetic. I often wonder how many women in Christian lands would make the same honest endeavor to memorize Christian truth. The quiet, steady application of each one to her task, anxious to listen, learn, and repeat, gives the teacher courage and faith to believe for all.

Fifteen minutes are given for recreation, and it is interesting to listen as each woman tells her experiences in mastering new characters.

The last young woman we introduce to you is Ling Way Tsing who belongs to us and is teaching in the Bible school. She was married a few days after she graduated in our Bridgman school to Mrs. Zau's son. I know that you all rejoice with us that she does not leave our mission or our work. She is a clever, pretty-looking girl, possessing much natural ability, and we have reason to hope that she will develop into a real missionary. Who of our friends would like to undertake the support of this young woman at seventy dollars a year? Any one assuming her support can keep in touch with our Bible-school work which is such a factor in the preparation of Bible women and building up of Christian character. A young, efficient, educated woman who will be your representative cannot fail to interest those who are praying for the women of China.

The work of our Bible-school continues to increase in efficiency and usefulness in spreading the Gospel. Who will help in providing an organ for use in our Bible-school? I am certain if some friends could visit us in our morning and evening devotions, they would feel that this need is one which, if supplied, would add not a little to our work and pleasure as well. Gospel hymns, as they are memorized, are blessed with most abundant results.

INDIA—FÂTEHPUR.

WHY I CAME HERE.

By MISS ELLEN H. TODD.

FOR ten years a limited work has been attempted in Allahabad, among a class of women who are most needy physically and spiritually. In each of our Mission stations in India a number of women have come to us for protection, and the question is how to provide for them. As far as we know no home in the United Provinces is open to them. In order to develop them it is necessary that they be employed in some healthful out-of-door work, when not receiving direct teaching.

Fâtehpur presents a well-nigh ideal spot for such a work. The native city has a population of nineteen thousand, and within a radius of five miles there are two hundred and fifty villages. In this district with almost a million souls, no evangelistic work is attempted among women, and facilities for opening it are very great. At our last Conference in India, it was a marked feature when all our missionaries unanimously decided that our greatest necessity was a "Rescue Home," and that Fâtehpur was the most suitable location for it. Appeals were made to our Society for permission to enter this door of blessed opportunity and granted, but no promise was given for money to buy or lease property. We knew of the Divine promise "I will do." The meaning of Fâtehpur is the "Town of Victory." As I was dwelling on the obstacles which seemed to be emphasized and was considering a new work in this place, a needed inspiration was given to me in these words, "Faith the eyes of the soul, seeing God over against the need, as the Doer of all that needs to be done. The mighty outcome of faith at rest, is God at work." The lesson I was to learn was "the rest of faith, is that God might have an opportunity to work."

God had prepared the way in Fâtehpur by keeping at this post for another year a missionary whose advice was valuable in all business matters. He was willing to rent us a line of mud buildings which would be serviceable for a temporary home for a few women.

God had also put it into the heart of one of our missionaries to send us a Christmas gift of thirty-five dollars. Now we are settled in our Home and we invite you to visit us some day and gain a glimpse of how God has brought souls to this place of refuge.

We are negotiating for a more suitable place, but buying and selling is an Oriental game in which a native of India delights, and which serves as a means of grace with foreigners. One feature which introduces perplexities and bickerings is the fact that any one who plants trees on the property of another owns them. On the property we are seeking to purchase, there are 130 trees of whom twenty people are owners.

There is a small building within five minutes' walk of our present abode, which we could rent for a Dispensary and small Hospital large enough for present needs, which we could rent for eight dollars a month. The other expenses would be trifling. How I long for this boon, as there is much sickness among our women, who cannot go to the Men's Hospital.

There has been blessed unity in all our Mission stations in India regarding this work, and two of them have given up a valued Indian worker, which means much when the need of consecrated teachers is so great. Others have sent gifts of furniture and many practical things of which we were in need, and all have held up our work in their earnest prayers. Claim with us that our greatest needs may be met by the power of the Holy Ghost in the hearts and lives of all under this roof. Two of God's people of old "stood by, and the angel of the Lord worked wonderfully." In our waiting time we too have felt "the triumph in the work of Thy hands."

Dr. Mina McKenzie writes: Easter Sunday six of the oldest girls in the Mary Merriman Orphanage made public profession of their faith in Christ, at our Communion service in the Dean Memorial. While the girls are slow in taking this decided stand for Christ their lives every day are showing their steady upward progress.

Miss Clara M. Beach writes: The Europeans in Cawnpore are taking a deeper and more kindly interest in mission work among the natives. Mr. and Mrs. Allen invited our orphans to their beautiful home, and the swings, rocking-horses, and boating were thoroughly enjoyed by the orphans, as well as the lovely flowers and tempting supper. These kind friends devoted themselves to the children, and after teaching them some beautiful truths from the Master's Word sent them home with happy hearts.

HOME NOTES.

EDUCATION OF NATIVE CHRISTIANS.

WE who are seeking to develop the rising generation of native Christians will welcome a part of the discussion of the subject, by J. S. Stevenson at a recent Missionary Conference in India.

"In modern missionary conditions, there is nothing, with the single exception of personal holiness, of greater importance than education to the Christian Church in a heathen land.

"It may be looked at from two points of view: as a preparation for livelihood, and as a preparation for life.

"There are two important reasons why we ought to aim at the fullest possible education of our Christians irrespective of their walk in life. The first is concerned with the development of mind and intelligence.

"The native Christian starts in the race of life more or less heavily handicapped. His ancestry is usually not in his favor, and caste customs and prejudices oppose him at every turn. When you have heredity and environment both arrayed against a man, he has only one thing to set in the opposite scale, his intelligence. And that needs every possible aid given to its development in order that it may be in any sense a counter-weight to the forces arrayed against him; and this is not merely that he may be able to make a livelihood, but equally that he may contribute to the Christian community, handicapped in the same way as himself, such a degree of intelligence as will make the Church less unworthy to be called the special portion and inheritance of the only wise God our Saviour.

"The other reason is this, that a high degree of spirituality implies considerable thoughtfulness. Christianity makes no small demand on sanctified intelligence when it provides a library of books as one of the chief means of knowing God and learning to please Him. The Christian who can read, is so far superior in spiritual opportunities to the Christian who cannot. And who shall say that the ability to understand what one reads, and the increasing

ability to do so which every step in the ladder of education brings, is not of equal moment?

"I would therefore strongly urge the importance of education in the training of the rank and file of our Christian community. Let us lead the way in making primary education compulsory and make secondary and higher education as attractive as possible. We have need of patience which can see a hundred failures without losing hope in the ultimate triumph of its ideal, and we must preach in and out of season that the Christian at least has no right to forego the highest cultivation and training of his God-given mind which it may be possible for him to obtain.

"On the industrial side of education I would venture to urge that our aim should rather be the training of the intelligence as the master of the hand, than merely of the hand itself. We should make it our constant endeavor to bridge the gulf which exists between industrial and literary training. It would be no small gain to the Christian community if we could accustom our boys and girls from childhood, to two principles: that the best way to get a thing done is to do it, and therefore be able to do it ourselves; and that the highest mental ability is not incompatible with manual labor. Here again we must have patience.

"Are we neglecting opportunities of leavening the industrial class, which in all countries means eventually the ruling class, with Christianity?

"The Christian ought to be the leavener.

"Can any one suggest means by which the industrial school may become purely a training school, after which the pupil may be left to fend for himself?

"And a last and wider question, applying to all forms of secondary education, whether literary or industrial: Is there anything among the questions of theology and policy which divide us that affects literary or industrial education? Is there any reason why we should not have schools secondary, industrial, and chiefly a training-school for teachers, carried on if not under the management at least under the auspices and for the benefit of us all. No one doubts the desirability of such a course in the abstract. Is there any concrete difficulty which should make it impractical, much less impossible?"

A WORD FOR MISSIONARIES.

By F. B. PRICE.

BISHOP THOBURN once remarked that his chief care in India was not financial, nor administrative, "but to keep the workers sweet." Though usually the most courageous and devoted class of men and women, they are often subject to spiritual unrest, due to various causes, such as climate, isolation, and over-work, and lack of sympathy even of their associates. There is all the greater reason for cultivating mutual courtesy and cheer, and the avoidance of whatever lessens confidence and regard, or diminishes reverence for sacred truths. Accordingly, we venture to suggest the following points for practical observance:

Do not be envious or suspicious of one another.

Do not speak, nor write about, but to each other, of personal faults—and only in the spirit of meekness, being more ready to praise than blame.

Do not think, nor act as if your own particular work or enterprise were most important; but become interested also in the success and efforts of your colleagues.

Do not disparage the work or motives of your predecessors and co-laborers, in order to advance the credit of your own; but guard the reputation, health, and interests of each other.

Do not be so tenacious of technical provisions as to lay unnecessary burden upon those who try to bring something to pass; remembering that our policy is sufficiently definite for guidance and flexible enough for application to new conditions.

Contribute your full share of information and encouragement toward promoting the interests of the cause and mission to which you are committed.

Be humble, gentle, courteous, patient, loyal, sincere, Christlike—leaving all results with God.

PRAYER.

By DR. PARKER.

SHOW us, Heavenly Father, that we belong to one another, and all to Thee; that man is one, that society is one, that in a great house there are vessels of silver, vessels of honor and vessels of inferiority;

but the roof is one, the enclosure is one, Thy ownership is one. In my Father's house are many mansions. Show us that the old and the young belong to the same family, and that we must make way for one another by ascension, leaving those who come behind to continue the fight and turn the war to conquest. Give us nobler thoughts, brighter conception, a sense of more delightful and vital fellowship with Thyself. Then we shall have no pain, no fear, no dread of to-morrow, bring with it what it may; nor shall there be any more sea, or pain, or night, or death, but life shall be one loud triumph-song. This is what we are aiming at. This is our hope and aspiration.

Bishop Phillips Brooks writes: "It seems very certain that the world is to grow better and richer in the future not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented many."

A WORD FROM JHANSI.

THE missionaries in our Mary S. Acker- man Hoyt Hospital write us how the work has grown beyond our appropriations thus:

"The lack of funds has been a source of deep anxiety for a long time. In one way and another we missionaries have tried to increase the funds by collecting money from friends in India, by starting a sewing class, and by personal gifts. The quarterly appropriation of \$250 was made in the very beginning of our medical work, when there was only a small Dispensary, few patients in the Wards, no nurses' home and only two schools. Jhansi is a poor place, and the people prefer coming to a free Dispensary to paying for treatment in their own homes. In one month fees for outside treatment amounted only to four dollars. The monthly average of the Hospital Dispensary is fifty-two and the Sipri Dispensary seventeen. In the Wards the average is twenty-three. Support is asked for two Dispensaries, and donations for Hospital work; matron's salary and salary for compounder, \$80 a year. Five day schools need support at \$60-\$70 yearly."

Who would like to make an investment in any one of these objects, and be a blessing to the sick and suffering who cling to us for relief?



AT A MELA.

FOR MISSION BANDS.

A "MELA" AT THE FORT.

By ELLA C. MORRISON.

FOR some weeks in Jhansi we have been in the midst of the yearly religious festivals of the Hindus and Mohammedans. Day and night they have paraded the streets, singing, playing on native musical instruments, and in various other ways making as much noise as possible. Whenever we went on the street, they surrounded us on all sides, usually arrayed in their holiday attire.

On February 11th, they had their annual *Mela* at the Fort, which is situated on a rocky eminence quite near us, and is an imposing specimen of masonry. It was built more than two hundred and seventy-five years ago and is still in excellent condition. Outside lies the city wall, which is about three and a quarter miles in circumference, varying from eighteen to twenty-seven feet in height, and from six to twelve feet in width. In this wall formerly were ten principal and

light smaller gates, the most of which are still used. Inside the Fort are well-kept gardens, and a number of large open courts, reached by stone stairways. About thirty men from the various regiments stationed here are always on duty.

Once a year the Fort is thrown open to the public to give them an opportunity to worship the three idols kept there: Brahma, the Creator, Vishnu, the Preserver, and Ganesh, the God of Wisdom. At one time this last idol was adorned with many precious stones, but they were all stolen, and now it is kept securely locked up, except on this one day, or when they are taking visitors around.

Descending a flight of stone steps, you come to an open court, and in a temple raised at some distance above it you see the idol, which seems to be more remarkable for its hideousness than anything else. To this place, on the day mentioned, we saw hundreds of men, women, and children wending their way. In their hands they carried garlands of flowers, green leaves, and sometimes brazen vessels

containing water from the Ganges. All these things were presented to the idol and thrown over it, while a receptacle placed at its feet received offerings of money. This goes to the priest, a most miserable, cringing old man, whose duty it is to look after the idol, and pray to it for successful crops, freedom from disease, etc. He receives nothing in return, except on this one day, and then the amount depends on how faithful he has been in praying. If the crops have failed or there is any sickness among the people, they do not come, and thus what he receives, is lessened. As he cannot do any other work, he depends on this day alone. It was the first time I had actually seen the people "bowing down to wood and stone", and sad indeed was the sight.

In one of the other temples a bell was rung as each worshipper approached, to attract the attention of the god. One could not but think of Elijah and the prophets of Baal, and his ironic questions to them.

But in another part of the Fort occupying a seat under a large tree, at a spot where the procession passed continually, we had a number of our Bible-women and teachers distributing tracts and portions of Scripture, in seven different languages, and singing *Bhajans* or native hymns. For a while we were joined by some of our school children who helped most heartily in the singing. The people crowded around us, and seemed anxious to get the tracts, and besides those given away, forty copies of portions of the Scriptures were sold. We have been praying that the words spoken or sung and the literature distributed may be greatly blessed and that the promise "My Word shall not return unto Me void," may be fulfilled. Thus the seed is sown—the harvest will be by and by.

As one sees the many who are yet in darkness, the heart is filled with sadness, and there is a realization of the immensity of the harvest, in proportion to the laborers, and a longing for more who will be willing to "Come over and help us." And while Christians at home are waiting, every day many of these souls are going out into darkness without a knowledge of the true God. To all the call may not be "Go," but if not, it certainly must be "Send," for the responsibility must be felt by all, if these people are to be won for Christ.

A few weeks later in contrast to this scene was another. Together with some of our

nurses and teachers, we had tea in the garden there. How well our girls looked with their happy bright faces, and neat dresses, and yet some of them have near relatives, even brothers and sisters who are still in darkness. With thankful hearts, we realize the power that has made their lives what they are. On the previous day we saw many bowing down in supplication before their idols, and now as our girls bowed their heads and looked to Jesus for a blessing, I wondered if those in charge of the Fort realized the contrast. When will India belong to "Jesus only"? With us was also little "Minnie," our hospital baby, who seemed to enjoy herself and amused us by her winsome ways. Only those who see the great change, even in the personal appearance of those who become Christians, fully realize what the work means, and while it often seems slow and has many discouragements, yet from time to time we see results which cause us to thank God and take courage.

We ask prayers from our friends that we may be enabled to go "from strength to strength."

LITTLE BROWNIES.

By ALICE E. WISHART

ARE you not glad to know that two of our dear little children with their mother and brother have been baptized and are followers of the Lord Jesus. Their names are Mundar and Sundar and they are seven and five years old, dear, bright, wee girlies. Their mother will be able to partly support herself by helping in the new home at Fâtehpur, but she cannot support the Brownies. Who wants a share in helping make these little lives a glory and a praise for the Master?

Small Sundar with great labor and patience hemmed a dust cloth "for the Allahabad work" last week, wishing in her loving little heart to do something to help on. Who will help her?

Twenty dollars a year each, will send these dear girlies to our Cawnpore Orphanage where they will be educated and eventually trained for service among their Christian sisters.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from May 1 to May 31, 1907.

ALLAHABAD, INDIA.

N. Y.—Brooklyn, Zenana Band (Ch. of the Pilgrims), Miss F. P. Whitcomb, Treas., Mrs. Peter McCarter, for Delari,	\$20 00
Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli, Mich.—Detroit, Mrs. Bertsch, 12.00; Miss M. Gutekunst, 10.00; for salary of Miss E. Bertsch,	5 00
	22 00
Total,	\$47 00

CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas., through Miss May, Mrs. Pierpont Luquer, 50.00; Miss S. Uphan, 50.00; Mrs. Woods, 100.00; Mrs. Craig, 50.00; Miss Ethel Paine, 100.00; Mrs. G. L. Paine, 25.00; Miss L. M. Wright, 50.00; all for Gardner School, Total,	\$425 00
N. Y.—Brooklyn, Zenana Band (Ch. of Pilgrims), two B. Women, 100.00; orphan, 25.00, N. Y. City, Y. W. C. L.; Mrs. C. de P. Field, salary Miss Mudge, 200.00; Mrs. A. C. Hencken, orphan, 25.00; Poughkeepsie, Lyndon Hall, Mrs. S. W. Buck, for Clara Munger, 75.00. Total,	425 00
Pa.—Phila. Branch, Mrs. Wm. Waterall, Treas., Miss C. A. Lindsay, for Virginia Lindsay, 20.00; Harriet Holland Band (10th Pres. Ch. S. S.), Henry A. Boardman Scholarship, 50.00; for Bible woman, in memory Mrs. Haddock, 60.00; Mrs. Richards, 75.00. Total,	205 00
Mo.—St. Louis, Mrs. S. W. Barber's collection for Bible Reader, 5.00; Miss S. L. Boyle, for Gulchamin, 30.00. Total,	35 00
Total,	\$1,090 00

CAWNPORE.

Mary Avery Merriman Memorial School.

N. H.—Study Class, per Miss M. E. Evans, for Lowerdaga,	\$15 00
Mass.—Boston Br., Emanuel Ch., Miss. Soc., Mrs. S. Hammond, Treas., for Zenana work,	100 00
N. Y.—Brooklyn, Zenana Band (Ch. of Pilgrims), for child, 20.00. New Brighton, Mrs. J. J. Wood, orphan, 2.00, N. Y. City, Mary E. Hayes Band, Mrs. D. J. Reynolds, Treas., Miss M. B. Rogers, 2.00; Miss J. Mulford, 1.00; Dr. J. Ackerman Coles, medical supplies in memory Mrs. Maria A. Hoyt, 25.00. Total,	50 00
Pa.—Tyrone, Miss Agnes Cass, for Annie Cass,	20 00
Cal.—Pasadena, Non Nobis Solum Society, Miss Orton's School, per Miss Ward, for orphan, 10.00; Mrs. G. W. Stimson, for Katherine and Evelyn, 40.00; for Children's Miss. Soc., 5.00; Mrs. Webb, for Rebecca, 20.00. Total,	75 00
Total,	\$260 00

FATEHPUR.

Mass.—Boston Br., Miss Moran, for Chanda, Va.—Boynton, Mrs. H. B. Sharpe, and Miss C. B. Hatch, special for Miss Todd, 25.00; Miss Hatch, 15.00. Total,	\$10 00
	40 00
Total,	\$50 00

JHANSI.

Mary S. Ackerman Hoyt Hospital, Pa.—Shippensburg, Normal S. S. Collection, Miss A. V. Horton, Treas., for school,	\$8 12
Mo.—Kansas City, Mrs. J. L. Pearce, per Mrs. S. W. Barber, for bed,	25 00
Total,	\$33 12

SHANGHAI, CHINA.

N. Y.—N. Y. City, De Witt Mem'l Sewing School, per Miss M. M. Axtell, for pupil Bridgman School,	\$20 00
N. J.—Jersey City, Mrs. L. A. Odyke, for pupil,	10 00
Total,	\$30 00

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Zenana Band (Ch. of Pilgrims) for scholarship, 40.00. Corona, Leverich Mem'l	
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Band, Mrs. Le Fort, Treas., quarterly for Bible woman, 15.00. N. Y. City, I. Y. P. Settlement, per Miss E. M. Pendleton, for evangelistic work, 9.82. Total,

\$64 82

GENERAL FUND.

Mass.—Boston Br., Mrs. E. Crosby's Coll., Mrs. A. D. Swain, 1.00; Miss Swain, 1.00; St. Mark's Ch. (Dorchester), Juniors, per Miss Middleton, 1.00; Mrs. C. W. Morehouse, 1.00; Miss M. H. Nelson, 2.00; Mrs. F. Cunningham, 1.00. Total,

\$16 00

N. Y.—Albany Br., Miss M. L. Leonard, Treas., in memory Susan Gansevoort, by Peter Gansevoort, per Mrs. A. Lansing, 25.00; Mrs. G. Pruyin, 1.00. Brooklyn, Zenana Band (Ch. of Pilgrims), 74.50; freight fund, 3.50. N. Y. City, Miss J. Driggs, 10.00. Total,

114 00

N. J.—Madison, Miss M. W. Holden, 5.00; Mrs. M. Johnson, 1.00. Total,

6 00

Total,

\$136 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Albany Br., 15.50; Phila. Br., 3.00; Gtn. Aux., .75; Mrs. I. B. Mower, .25; Miss K. A. Morrison, .50; Mrs. Forbes, .50; Miss Whitcomb, .50; Mrs. M. Johnson, .50; Miss M. N. Oberlin, 1.00; leaflets, 1.47. Total,

\$23 97

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Calcutta: Miss V. L. Harley (York, Pa.), for her worker,

\$25 00

For Cawnpore: Mrs. Wm. Burrows, for orphan,

\$20 00

For Jhansi: Miss L. E. Allen, for Bible Woman,

\$5 00

Mrs. G. A. Brewster, for two Bible Women,

10 00

Total,

\$15 00

For Japan: Geo. F. Joly, for Uchida Mutsu,

\$20 00

Unto Him, for Harado Shobi,

10 00

Chas. L. Hutchins, for Yoshida Kono,

10 00

Frank Nichter, for Ito Kotoji,

5 00

C. E. Tennent, Presb. Ch., per L. D. Howell,

30 00

for Kuma Koshiya,

60 00

Mr. Chas. Hess, for Iwanaga Riya,

60 00

Mrs. Henry Hess, for Yukiya Obashi,

60 00

Miss H. B. Hoover, for Iida Setsu,

6 00

Mrs. A. G. Steacy, for Kazue Tezuka,

60 00

Mrs. G. A. Brewster, for Saki Suzuki,

5 00

Miss A. R. Harper, for Iguchi Tadayo,

5 00

Mr. T. E. Ross, for Ishizaki Sei,

15 00

McMurray & Bisel, for Yachiyo Maru,

5 00

Total,

\$291 00

For China: Ch. of At., Wednesday evening service, for

19 30

Mrs. Sung,

Total,

\$370 30

SUMMARY.

Allahabad,	\$47 00
Calcutta,	1,115 00
Cawnpore,	280 00
Fatehpur,	50 00
Jhansi,	48 12
Shanghai,	49 30
Japan,	355 82
General Fund,	136 00
Link Subscriptions,	23 97
Phila. Br., Mrs. Winsor's School, Sirur,	100 00
To Miss Higby, Burmank,	100 00

Total,

\$2,305 21

MARGARETTA WEBB HOLDEN, Asst. Treas.

PHILADELPHIA BRANCH RECEIPTS

(MRS. WM. WATERALL, Treas.)

Semi-annual interest from Mrs. Daniel Haddock, Jr., Fund,

\$ 125 00

Through Miss C. L. Ireland, from Mr. A. C. Ireland,	1 00
Through Mrs. Zophar L. Howell, from John A. Howell Memorial Missionary Band:	
Mr. Zophar L. Howell, 1.00; Mrs. Zophar L. Howell, 1.00; Mrs. E. B. Whiteman, 1.00; Mrs. Wm. Gest, 1.00; Mrs. Geo. D. McCreary, 1.00; Mrs. S. Gordon Armistead, 1.00; Mr. Jas. W. Patterson, 1.00; Mrs. Jas. W. Patterson, 1.00; Mrs. Wm. M. House, 1.00. Total,	9 00
Total,	\$9 00
From Harriet Holland Band, Tenth Presb. Church S.-S., for Henry A. Boardman Scholarship, Calcutta High School,	50 00
Semi-annual interest on Mrs. E. H. Williams Fund,	24 50
Semi-annual interest on Miss Harriet S. Benson Fund,	250 00
Total,	\$159 50

DONATIONS FOR MISSION STATIONS.

For Allahabad:

Schenectady, N. Y., Bible Class First Pres. Church, box, value \$20.00; Mrs. H. Shepherd, box—both for Miss Conklin, Phila., Pa., box, value, \$78.00; Johnstown, Dr. B. T. Caldwell, box, for Miss Wishart, value, \$5.00.

For Calcutta:

Brooklyn, N. Y., Primary Class Bedford Pres. Ch., toys, etc. N. Y. City, Mrs. Davies Coxe, 165 dressed dolls, Gtn. Aux., Pa., boxes for Miss Mudge, value \$98.85.

For Cawnpore:

Boston, Mass., Trinity Ch. Zenana Band, box, value, \$27.64. Brooklyn, N. Y., Zenana Band (Ch. of Pilgrims), box, value, \$55.00. New Brighton, Mrs. Havens, Bible for child, old linen. Newark Aux., N. J., box, value, \$145.45. Gtn., Pa., Dorcas Society, box, value, \$112.00.

For Jhansi:

Dobbs Ferry, N. Y., the Misses Master's School, box and dolls for Miss Fairbank. New Brunswick Aux., N. J., large package; Red Cross Mission, three dolls. Phila., Pa., box, value, \$109.00. Baltimore, Md., box, value, \$125.00.

For Shanghai:

Concord, N. H., box, value, \$15.31. Brooklyn, N. Y., Mrs. F. H. Marston, soap. N. Y. City, Mrs. St. John, old linen. Gtn. Aux., Pa., box for Miss Irvine, value, \$131.52. Phila. Br., box, value, \$65.00.

For Japan:

Walton, N. Y., Mrs. C. C. Moore, two boxes.

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JIANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: *Address:* Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work;

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones—
Mary Ogden Darrah—
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.
Henry Ward Beecher—
Ruthy B. Hutchinson—
Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.

Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.

The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff—
Elizabeth W. Clark—
Jane Alexander Milligan—Mrs. John Story Gulick.

“Martha Memorial”—A Friend.
Mills Seminary—“Tolman Band,” California.

Maria N. Johnson—A Friend.
“In Memoriam”—A Sister.

Maria S. Norris—
Miss Norris.
Maria S. Norris—
Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Beds—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 { Mr. George G. Yeomans.
 Anna Corilla Yeomans—{ Mrs. Anna Yeomans Harris.
 { Miss Elizabeth L. Yeomans.
 { Mrs. Mary B. Humphreys Dey—{ Anthony Dey.
 { Mrs. Sarah Scott Humphreys—
 Olive L. Standish—Mrs. Olive L. Standish.
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 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
 Perlie Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.
 Sarah White Memorial—Miss Mary F. Wakeman.
 { Hannah Edwards Forbes—{ Miss H. E. Forbes.
 { Adeline Louisa Forbes—
 Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown—{ Ellen L. A. Brown.
 Caroline Elmer Brown—
 Maria Robert—Miss L. P. Halsted.
 Salmon B. Wakeman Memorial—Mary F. Wakeman.
 Bethune-McCartee Memorial—Mrs. Peter McCartee.
 Mary Finney—Mrs. J. M. T. Finney.
 Concord (N. H.) Branch.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.
 Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.
Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.
 For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of draw-

ing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Janhi.—*For Hospital*.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, notes books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for *kurtas*.

General use—

Kurtas.—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas.—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear *bindings*, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—Basted, is needed to teach sewing to the younger scholars.

Aprons.—Long sleeved, of calico or gingham.

Dresses.—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No scrap-books*.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

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\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

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One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."